Create a chart in the form of a 'family tree' showing the developments of the Pentecostal / Charismatic and New Apostolic Reformation (NAR) movements by way of connections to the earlier occultic, esoteric and spiritualist influences of Aleister Crowley, Jane Lead, Phineas Quimby, E.W. Kenyon, Mary Baker Eddy and Edgar Cayce. If no direct historical ties can be documented, use logical abduction and most reasonable inferences, based upon the similar theological and philosophical tenants of their occultic, esoteric and/or spiritualist views. Show the connections to either individuals (e.g. Alexander Dowie, Ami Semple McPherson, William Branham, et al.) or organizations (Assemblies of God, Foursquare, Word of Faith, et al.) leading up to the present day.

Here is a logically inferred “family tree” style chart showing the major streams and connections. It uses both documented lines of influence and abductive links where ideas, language, and practices converge rather than direct historical contact.

How to read the diagram

- Nodes to the left are earlier **occult, esoteric, and New Thought** sources (Jane Lead, Quimby, Mary Baker Eddy, Crowley, Cayce).[1] [2] [3]
- The central band shows **19th-century Holiness and early Pentecostalism** (Dowie, Holiness revivals, Azusa Street).[4]
- To the right are **Word of Faith** and **New Apostolic Reformation** leaders and networks (Kenyon, Hagin, Latter Rain, NAR).[5] [6] [7] [1] [4]
- Solid arrows indicate historically documented or widely attested lines of influence; dotted arrows indicate “shared motif” connections where the parallel is conceptual rather than directly documented.[8] [6] [7] [1]

Key documented connections

- Phineas Quimby → New Thought → E.W. Kenyon → Kenneth Hagin → Word of Faith
  - Quimby's mental healing and "mind creates reality" concepts fed New Thought and Christian Science.[2] [6] [1] [8]
  - Kenyon absorbed New Thought themes (positive confession, identification, mind-science) and blended them with evangelical and later Pentecostal categories.[9] [10] [7] [1] [8]
  - Hagin drew heavily from Kenyon and became the central theological fountainhead of the Word of Faith movement (Copeland, Hinn, etc.).[6] [7] [1]
- Holiness movement → Dowie and healing evangelists → Azusa Street → Assemblies of God / Foursquare
  - 19th-century Holiness and restorationist currents produced healing/"apostolic" ministries like Alexander Dowie and others.[4]
  - These currents fed directly into the Azusa Street revival, from which Assemblies of God and Foursquare emerged as institutionalized Pentecostal bodies.[4]
- William Branham → Latter Rain → later Charismatic / NAR streams
  - Branham's healing ministry and teaching on impartation, restored prophets, and mystical revelation influenced the 1948 Latter Rain movement.[11] [4]
  - Latter Rain's emphases on restored apostles/prophets, impartation, and "new thing" language are widely acknowledged precursors to NAR structures and rhetoric.[5] [11] [4]

Reasonable abductive links to esoteric/occult motifs

Direct personal links from Aleister Crowley or Edgar Cayce into Pentecostal / Charismatic or NAR leaders are not documented; the reasonable connections are conceptual and environmental:

- Crowley and Thelema vs. Word of Faith / NAR
  - Crowley's "magical will," reality-shaping intention, and "Do what thou wilt" ethos share structural similarities with "little gods," spoken-word creative power, and formulaic spiritual techniques in some Word of Faith and NAR circles, even though no historical pipeline is demonstrable.[12] [13] [7]
  - Both treat verbal formulas and focused intention as effectual spiritual mechanics, differing radically in stated theology but similar in underlying technique.[7] [12] [1] [6]
- Spiritualism / Cayce-style phenomena vs. Charismatic / NAR revelation praxis
  - Cayce's trance readings, extra-biblical guidance, and healing revelations parallel modern prophetic "downloads," destiny words, and techniques that treat spiritual gifts as repeatable technologies, though again without a direct tie.[3] [12] [2]
  - NAR emphases on ongoing extra-biblical revelation, "prophetic words" directing life decisions, and sometimes necromantic language around "mantles" of the dead (e.g., grave-soaking practices) resonate with long-standing spiritualist patterns.[12] [5] [4]
- Jane Lead / Philadelphian spirituality vs. restorationist/Pentecostal currents

- Lead's visionary mysticism, emphasis on a spiritual elite, and expectation of a refined, latter-day church echo later "latter rain" and "manifest sons" motifs, although the historical line is mediated through broader radical Protestant mysticism rather than a direct chain.[3]

This chart therefore treats Crowley and Cayce not as direct ancestors of Pentecostalism, but as prominent markers of a wider occult/esoteric environment whose motifs are echoed—sometimes quite closely—in later Pentecostal/Charismatic and NAR praxis, especially in Word of Faith and prophetic-apostolic streams.[13] [1] [2] [6] [7] [12] [5]

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1. https://ratiochristi.co.za/the-word-of-faith-movement-and-positive-confession/
2. https://www.understanding-ministries.com/docs/A History of Important Occult Breakthroughs.pdf
3. https://www.scribd.com/document/473628796/Mystics-And-Messiahs-Cults-And-New-Religions-In-American-History-pdf
4. https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1047&context=pretrib_arch
5. https://churchwatchcentral.com/2016/01/23/the-origins-of-hillsong-the-new-order-of-the-latter-rain-part-1/
6. https://www.equip.org/articles/whats-wrong-with-the-word-faith-movement-part-one/
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8. http://www.theafricanamericanlectionary.org/pdf/preaching/ProsperityPreaching_DebrahMumford.pdf
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